

1756  
*The Case of HEMAN considered.*

I N  
A S E R M O N  
O N

P S A L. LXXXVIII. 15.

*I am afflicted and ready to die, from  
my Youth up: while I suffer thy  
Terrors, I am distracted.*

Occasioned

By the Death of

*Mr. Edward Bromfield,*

Merchant of Boston, in New-England.

*April 10. 1756.*

Æt. 61. \*

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By THOMAS PRINCE, A.M.  
And a Pastor of the South Church.

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B O S T O N : Printed and Sold by S.  
KNEELAND, in Queen-Street. 1756.

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ON

PSALM LXXXVIII.

I am afflicted and ready to die from  
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By



Mr. Edmund Rousfield,

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## The Case of *Heman* considered.

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P S A L. LXXXVIII. 15.

*I am afflicted and ready to die, from my  
Youth up : while I suffer thy Terrors,  
I am distracted.*

**W**E are now on a peculiar and awful Subject;  
which requires your strict Attention.

For as the learned *Ainsworth* well observes,  
This is the most doleful Psalm in all the Bible : full of  
Lamentation, Mourning and Woe, from the Beginning  
to the End ; without the least Gleam of Hope or Com-  
fort, unless it be in the 1st, 2d, and 13th Verses ; where  
the *Psalmist* seems to signify—He apprehended, that all  
his Salvation must come from God, and that it was at  
least *possible* that God might hear and save him : but  
higher than a bare *Possibility* thereof, in his Distress  
and Darkness, he does not seem to rise.

But to clear the Text and help us to improve it ; I  
propose, with the divine Assistance, to consider these  
four General Heads—

1. The *Person* here speaking.
2. His *distress'd* Condition here describ'd.
3. The *Causes* of it in the Hands of God.
4. and lastly. What might be the *Reasons* of this  
divine and mysterious Dispensation.

I. The



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### I. *The Person here speaking.*

This has been indeed contested among the Learned. But it being of Moment in the Case before us, we must endeavour to clear this Matter.

For in the *Title of this Psalm*, the Composition seems to be ascribed to *Heman the Ezrahite*, as the following *Psalms* to *Ethan the Ezrahite*: And as there were a *Heman* and *Ethan* two famous Brethren for *Wisdom* of the Tribe of *Judah*, and another *Heman* and *Ethan* chief and contemporary Masters of the sacred *Musick*, of the Tribe of *Levi*; some learned Men ascribe these two *Psalms* respectively to the two former, and others to the two latter. For,

1. The two first were the Sons of *Zerah*, the Son of *Judah*, 1 Chron. ii. 3, — 6. And as *Zerah* when a Youth about seventeen Years of Age, † went with his Father *Judah*, and Grand-father *Jacob* into *Egypt*; it seems his Sons *Heman* and *Ethan* were born and liv'd and died There within the Compass of the two Hundred and fifteen Years of the *Israelites* Continuance in *Egypt*; and were there so famous for their *Wisdom*, that even King *Solomon* was afterwards compared to them;

2. As *Levi* had three Sons, viz. *Gershom*, *Kohath* and *Mozab*; there was another *Heman* who was the Son of *Yechi*, the Son of *Samuel* the Prophet, of the Family of *Kohath*; which *Heman* liv'd in *David's* Reign, and is called a *Singer*, or the chief of the *Musicians*, 1 Chron. vi. 33. chosen by the *Levites* and approved of by *David*, Chap. xv. after his reigning at *Heliopolis* seven Years and an half from the Death of *Saul*, and upon the Death of *Ishbosheth* ascending to the Throne of all *Israel*, taking Mount *Zion*, and there building his Palace, placing the Ark and Tabernacle, and

† *Chronological Tables, added to Samson's Dissertations.*



and setting the *Priests* and *Levites* in their several Orders for the beauteous carrying on of the public Worship: *Asaph* of the Family of *Gershon* standing at *Heman's* Right Hand; and *Ethan*, sometimes called *Jeduthan* of the Family of *Merari*, on his Left, when they led the sacred Songs with Instruments of Musick before the Ark and in the Tabernacle.

And it seems surprizing, that so many learned Men should suggest the former *Heman*, and *Ethan* of the Tribe of *Judah* while in *Egypt*, were the Authors of these two *Psalms* respectively. For, (1) It seems by no Means likely that *Poetry* and *Psalmody* were advanced to such Perfection among the *Israelites* in those early Times before the Days of *Moses*, and near a Hundred Years before their coming out of *Egypt*; and according to such a Supposition, the 88th & 89th *Psalms* should in the Order of Time have been placed so many Years before the Song in the 15th Chapter of *Exodus*; which being composed by that most learned and admirable Writer *Moses*, is generally accounted to be the first divine Song extant in this lower World. (2) The only Reason why any learned Men imagine the Composers of these two *Psalms* respectively were *Heman* and *Ethan* the Sons of *Zerah*, is because the Titles call them *Heman* the *Ezrahite* and *Ethan* the *Ezrahite*: But whoever reads the following *Psalms* ascrib'd to *Ethan*, will find such precise Accounts of God's having raised up, anointed and established *David* on the Throne of *Israel*, with the solemn Oath which God had made him of the Continuance of his Offspring on it, and as having cast off and abhorred his anointed, seemingly made void his Covenant, and profan'd his Crown, by casting it to the Ground &c; as is utterly inconsistent with the Time of *Ethan* and *Heman*, the Sons of *Zerah*, who lived above four Hundred Years before *David* had a Being. But (3) What entirely decides

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decides the Matter is, that in the very *Title* of this 88th Psalm, 'tis said to be for the SONS of KORAH, to the chief Musician Maschil of HEMAN the Ezrahite. For Korah was the Grand-son of Kohath, as Moses was, and went out of Egypt with him: and from Korah descended Heman, appointed the chief Master of the sacred Musick in the Reign of David; as in 1 Chron. vi. xv. & xxv.

But why both Heman in the *Title* of this Psalm, and Ethan of the next, are distinguished by the Name Ezrahite, seems at present utterly uncertain.

This Heman is also called the King's [i.e. King David's] SEER in the Words of God, 1 Chron. xxv. 5. which seems a Character yet higher and more distinguishing: For it seems to signify, that he was an inspired Prophet, as his Grand-father Samuel had been, and as Gad then was: who were both called Seers; and in 1 Sam. ix. 9. we read—Before time in Israel, when a Man went to enquire of God, thus he spake, "Come and let us go to the Seer:" for he that is now called a PROPHET, was before time called a SEER;—as well as that this Heman was chosen and appointed to preside over that prophetic and sacred Work of setting forth the Praises of God, by Psalms, Trumpets and high sounding Cymbals &c.

By all these Things it appears, that Heman was a Man of eminent Descent and Piety, high in the Esteem of the Levites, and high in the Esteem of King David, and by them exalted to a high Place of Dignity and Influence.

And yet all his inward Qualifications join'd with all these outward Respects and Honours did not secure him from a constant Series of Affliction, even from his Youth all along to his advanced Age. For at the Time of his being raised to his sacred Dignity, which seems to be at the Translation of the Ark and Tabernacle to Mount

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Mount Zion, and before the penning of this Psalm, we read in the same Verse, viz. 1 Chron. xiv. 5. *God gave to Heman fourteen Sons and three Daughters.* And if they were all born at the Time of his Exaltation, He was now come to hoary Hairs of Piety, and 'tis likely even to *Threescore Years of Age*, when he compos'd this Psalm, even to be sung in Publick at the Tabernacle in such sorrowful Strains as these — *I am afflicted and ready to die from my Youth up; while I suffer thy Terrors I am distracted.*

And it seems highly probable, that he knew some, if not many others in the Assembly, his Companion *Asaph* it seems was one as we may show hereafter, in the same distress'd Condition, & could readily join with him in singing this most mournful Ditty. Yea others also, and even those who were then rejoycing in the Light of the Face of God shining on them, might yet affectionately join in singing this Song with *Heman & others*. For Love to good People is a wondrously uniting Principle: it makes us one with them: it makes us feel as they, rejoyc'd as they, distress'd as they, and with them to Pray and Praise as they.

Yea, *Heman* in this very Psalm before us, in the very Darkness of his Dispondency; — yet cannot help giving several plain *Intimations* of his *excelling Piety*. — As for Instance —

In ver. 1, *O Lord God of my Salvation, I have cried Day and Night before Thee!* He believ'd in the only true, living and supream God *Jehovah* — the same God who had reveal'd himself to all the ancient Prophets inspir'd before him, and in all his Inspirations by them. He apprehended and in Faith look'd up to Him, as the God of his Salvation: and in Faith and Prayer he had continually cried before Him, as in his Eye and Presence.

B

In



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In ver. 2, *Let my Prayer come before Thee: incline thine Ear unto my Cry!* Tho' the Lord had so long, so many Years deny'd him; yet he gives not over; but retains such an high Esteem of God, as after all to apprehend there might yet be Room for Mercy, and therefore prays and cries unto Him still.

In ver. 5, He represents it as an *Aggravation* of his Affliction, that he was as one lying in the Grave, *whom God remembers no more.* The tho't of being remembered by God no more, was very grievous to him—a plain Hint of his inward Piety, as apprehending God's remembrance of him to be the only Scource of Happiness and Comfort to him.

In ver. 6, *Thou hast laid me in the lowest Pit, in Darkness, in the Deeps.* Wherein he piously expresses his Faith in the *special Providence of God*, and ascribes his Misery and Darkness to his Hand & Will.

In ver. 7, *Thy Wrath lyeth hard upon me; and thou hast afflicted me with all thy Waves.* It was not merely his Affliction, but his Apprehension of the *Wrath of God* as the most pressing *Weight or Sting* of his Affliction, which chiefly grieved him, as it does the truly pious: He feels his Troubles as the overwhelming Waves of God's Displeasure, as the Pious in such Cases do: And his Apprehension of the *Wrath of God*, implies a deep Sense of the *greatness of his Sins*, for which alone the Wrath of God could be excited.

In ver. 8, *Thou hast put away mine Acquaintance from me: Thou hast made me an Abomination to them.* Where his Faith in the *special Hand and Providence of God*, is again expressed.

In ver. 9, *Lord I have called upon Thee: I have stretched out my Hand unto Thee!* His past Faith in God, with his importunate Applications to him, and his present eying Him are again repeated.

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In ver. 10, 11, 12, He represents his Case to be so deplorable, that his Salvation seem'd exceeding difficult and unlikely.—*Wilt thou shew Wonders to the Dead? Shall the Dead arise and praise Thee? Shall thy Loving-kindness be declared in the Grave; or thy Faithfulness in Destruction? Shall thy Wonders be known in the Dark; and thy Righteousness in the Land of Forgetfulness?* And yet in ver. 13, *But unto Thee have I cried, O Lord; and in the Morning shall my Prayer prevent [or come before] Thee!* Tho' he had a long while, even from his Youth, 'tis likely for *fifty Years*, and Times innumerable, cried to God, and had not to his Apprehension at least, succeeded; yet he would not give up intirely; but resolves he will proceed, and early, every Day, and earnestly implore Him still for Mercy.

Yea, in ver. 14, *Lord, why castest thou off my Soul? Why hidest thou thy Face from me?* It is God's *casting off his precious Soul*, that he is chiefly concerned for: and 'tis *the Hiding of God's Face from him*, that greatly grieves him. These are vastly more distressing to him, as they are to gracious Souls, than any bodily or earthly Troubles. His great Concern, excites his solicitous Enquiries to know of God *the special Reasons* why a God of such unbounded Grace and Mercy, should cast him off, and hide his Face, notwithstanding all his long, earnest and innumerable Cries: and he plainly intimates, that he apprehended, if God would not cast him off nor hide his Face, but accept him and shine upon him; O, this is That, and nothing short of This would give him Joy and Satisfaction.

All these, even in the Midst and Depth of his greatest Darkness, are the plain Outbreakings of that inward Faith and Piety, which lay at the Bottom of his Heart, and were the very Scource of his most bitter Complaints and Cries.

And indeed, tho' I have heard many a Child of God, representing their miserably dark, blind, deserted, lost, undone, and perishing Condition; yet they cannot possibly express it, without expressing *something of that inward Faith and Piety* lying deep in their Hearts, which they cannot see, and yet are the very Springs of their Distress and Cries.

To hear *afflicted Souls* complaining of Blindness of Mind, of Hardness of Heart, of Stupidity, of Unbelief, of Unfaithfulness, Perfidiousness, Ingratitude, Villeness, Folly, Madness, the Hidings of God's Face, or his forsaking them; yea crying out—*O these cursed Hearts of ours!* &c. — It is indeed grievous to the tender Sympathizer: But O methinks I cannot help being inwardly pleas'd and glad, on some Accounts, to hear such Complaints as these: For methinks I plainly see some hopeful Symptoms of the *special Grace* of Christ therein: Methinks I see that Sin, even in its Fountain, Power, and corrupting Influence, is burthensome—Alienation from God is grievous—that Conformity to him in Holiness, Obedience and Submission, is desirable to them—that they have right Apprehensions of God and Christ, and the World, as a Portion or Happiness—and that they cannot be easy without the Image of God, without the Favour of God in Christ, without the Manifestation of it, without their being agreeable to Him in their Hearts and Lives thro' Christ, without their glorifying Him in every Thing, and enjoying Communion with Him.

And such a One was *Heman* in all his Darkness and Perplexities.

We now go on to consider,

II. His *distress'd Condition* here described, *I am afflicted and ready to die from my Youth up: while I suffer thy Terrors, I am distracted.*

He



He began to bear the Yoke of Discipline from God, even in his Youthful Days ; and his Troubles were not transient with him, as with many others, but habitual and continual. They seem to be constant on him, and to a very great Degree ; so that he had been afflicted and ready to die continually even from his Youth, thro' his riper Years, with but little Intermiſſions, to his advanced Age.

*What Sort of Affliction it was in particular*, he does not mention ; and therefore we are left at Liberty to conjecture almost *every Kind*, consistent with his unblemish'd Character ; and in them all he had such a Sense of God, his Greatness, Majesty, Holiness and Anger, as exceedingly exercis'd his Mind with *Terror*, and even to such a Degree as in a Measure to *distract* him.

But his Troubles may be reduc'd to these two General Heads ; (1) Afflictions of an *Earthly*, and (2) of a *Spiritual* Nature ; but *especially* the *latter*.

1. Afflictions of an *Earthly* Nature.

He might be afflicted from his Youth with a constant Series of very grievous *bodily* Weaknesses, Disorders, Sicknesſes & Pains of innumerable Kinds ; which might render his Life very uneasy to him, hinder him exceedingly from doing Good, glorifying God in an active Way, as well as from enjoying Earthly Comforts ; and might be always ready to bow him down and overcome him.

He might meet with almost continual Successions of very grievous Unkindnesses and Injuries from *Men*, both in his Name, Estate, Interest, Influence and Comfort.

He might be exercised with many meerly *Providential* Crosses, Disappointments, Losses and Embarrassments in his worldly Affairs ; — a great Variety of Straits and Difficulties, sinking him into great Discouragement, and very hard to bear up under.

He

He might be very greatly & frequently afflicted with the grievous *Death* of very amiable, useful, needful, or hopeful *Relatives*; more dear to him than the Limbs and Eyes of his own Body, and than all the Riches, Honours and other Delights this World could give him—such as he could wish to have died for; as *David* when he was so greatly moved with the *Death* of *Absalom*, 2 Sam. xviii. 33. He went up to the Chamber over the Gate, and wept; and as he went, thus he cried; “O my Son *ABSALOM*, my Son, my Son *ABSALOM*! would God I had died for Thee, O *ABSALOM*, my Son, my Son!”

Or he might be greatly grieved with the fore Calamities of his *living Relatives*; their Abuses, Losses, Difficulties, Infirmities, Sickneses, Wounds, Maims, Pains, Distractions, Dangers, &c.

Or he might be very deeply affected with the Ignorance & Errors, Superstitions & Idolatries, Profaneness, and Corruption of Manners, Debaucheries, Enmities, Contentions, Oppressions, Devastations, Murthers, Cruelties, and all Kinds of Distresses in the *World* about him.

And some or other of all these Evils might come on him in as constant a Succession as the Waves of the Sea:—while one is breaking, another rising and rolling over him, and innumerable others following; that he could see no End in his most extended Prospect; but rather as his Age advanced, they might yet come higher, thicker and heavier on him.

## 2. Afflictions of a *Spiritual* Nature.

For to be sure, he was all his Life-time troubled with the vile Corruptions in *his own Heart*; the vain, foolish, base and odious Imaginations in his Mind; his Indispositions to holy Thoughts & Exercises; his wandering Thoughts in religious Duties; his Unsubmissiveness to the Will of God in pungent Trials; his Murmurings, Uneasiness and Dissatisfactions with  
some

some of his afflictive Dispensations ; his unworthy  
Tho'ts of God himself ; the great Deficiencies and  
Interruptions of his Graces and Obedience ; his Un-  
thankfulness, spiritual Indolence and Unfruitfulness ;  
his Blindness, Hardness, Stupidity, Unbelief, Impeni-  
tence ; his inordinate Affections to the Pleasures, Riches,  
Honours and beloved Persons of this lower World ;  
his Carnality, Pride, Envy, evil Dispositions towards  
some of his injurious Neighbours ; and in short, innu-  
merable daily Sins and Vanities in his Frames, Tho'ts,  
Views, Inclinations, Wishes, Words, Behaviours, Actions.

He was no doubt also grievously and constantly  
afflicted with the grosser *Sins* and *Follies* of *Others* ;  
and especially of those who were nearest to him, or  
were or had been Professors of Religion.

Yea, he might be dreadfully in the Dark with Res-  
pect to the *Work* and *State of Grace within himself*—  
dreadfully uncertain about his Faith, Repentance, and  
genuine Obedience ; about his being pardoned, reconci-  
led to God, and about his Interest in the Promises—  
dreadfully perplexed with torturing Uncertainties about  
Sins and Duties—dreadfully worried with Fears of his  
having committed unpardonable Iniquities, of the Day  
of Grace being over, of his being given up to his own  
Heart's Lusts, and of God's abandoning him for ever—  
Yea dreadfully tormented with *horrible Suggestions*  
concerning God, and with *shocking Sollicitations* to  
deny, renounce, oppose and curse him.

And to be worried constantly with such horrible Sug-  
gestions and Temptations, without being able to fly  
from or keep them off ; especially when attended, as  
usual, with *cruciating Fears*, either of *having yielded*  
to them, or being in *great Danger of yielding*, must  
needs exceedingly distress him : and we can scarce  
conceive of any Thing more insufferable or distracting,  
when long continued.

But



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But then, the chief, the Height and the Pungency of Heman's Troubles were what he styles *the Terrors of GOD Himself*; which at Times he was suffering under, and at the penning of this Psalm especially, and in such a Degree as in a Manner to *distract* him.

Of the glorious God, the inspired Moses had justly given that awful Character in Deut. 7. 21; *Jehovah thy God is among you, a mighty God and a terrible*: And in Chap. x. 17; *For Jehovah your God is God of Gods, and Lord of Lords, a great God, a mighty and terrible, who regardeth not Persons, nor taketh Rewards.*

In another Psalm directed to the CHIEF MUSICIAN, for the Sons of Korah, and 'tis likely HEMAN is design'd, viz. Psal. xlvii. 2, we read—*The Lord most High is Terrible*. And in Psal. lxi, which by the Title seems to be also inscrib'd to HEMAN, but compos'd by his Companion ASAPH; with such an holy Awe he thus speaks of GOD, ver. 6, 12; *Thou even Thou art to be feared: and who may stand in thy Sight, when once Thou art Angry?—He is terrible to the Kings of the Earth.*

And that which renders him so Terrible, is—His infinite Highness, Excellence, Dignity and Majesty above the whole Creation;—his most absolute Purity and Holiness, and Abhorrence of all Iniquity, Folly and Vanity; his infinite Offence and Displeasure with them; his infinite Resentment of them;—that Sin is not only infinitely contrary to his most holy Nature, Will, and Law; but also a most horrible Violation of all his Rights and Honours; a trampling them all under the Feet of his infinitely diminutive Creature, in the open View of his ever all-seeing Eye and perpetual Presence—*together with the eternal Rights of his glorious Justice; the eternal Glory due to Him, in testifying his infinite Displeasure with his insolent Creature* by a suitable

tableRecompence—His AlmightyPower everyMoment to do full Justice to Himself on the horrible and daring Sinner. — And lastly, His terrible Declarations, Laws, Threatnings and Doings among the Children of Men.

And *Heman*, in his deep and clear Sight of the amazing Vileness of his own Heart, and extensive Views of his numberless Iniquities and Follies, in their multiplied Aggravations, might have such terrible Apprehensions of the glorious Holiness, Purity, Majesty, all-seeing Eye, and Resentment of God against him—as that by Reason of his infinite Highness, he might not be able to endure : and the Terrors of the Almighty, with the Sense of his own horrible Corruptions, might so fill and agitate his Soul, as to overbear his feeble Powers, and hurry them on into great Confusion and Distraction. And when he came to this, there could be no regular Exercise either of Reason or of Grace ; and no Wonder then he goes on to those despairing Words in the Verse after the Text— *Thy fierce Wrath goeth over me ! thy Terrors have cut me off.*

And thus have we in brief considered the distressed Condition here described : and this may be the Case of other pious Persons as well as *Heman* ; and has doubtless been so with great Numbers in all Ages.

I shall only at present mention the similar Case of *JOB*, that upright and perfect Man, who feared God, and eschewed Evil, above all others on the Earth in his Day, as God himself bears Witness, Chap. i. 8—So eminent for Faith and Patience, that when he met with a most surprizing Succession of increasing Calamities, he was enabled to express himself with such wonderful Submission, as in ver. 20, 21 ; *Then JOB fell down upon the Ground and worshipped, and said, "The Lord gave, and the Lord hath taken away ; Blessed be the Name of the Lord."*

But

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But when *after seven Days*, the TERRORS of GOD came on him, he could bear no longer. Yea, they were so exceeding great, and so distress'd his Mind, that he brake out, and spake like one *distracted* with them—*Chap. iii.* “After this *Job* opened his Mouth and curst his Day : and *Job* spake and said ; Let *the Day* perish wherein I was born, and the Night in which it was said, There is a Man-child [*brought forth*] : Let that Day be Darkness ; let not God regard it from above, neither let the Light shine upon it : Let Darkness and the Shadow of Death stain it, let a Cloud dwell upon it, let the Blackness of the Day terrify it : As for *that Night*, let Darkness seize upon it, let it not be joined to the Days of the Year, let it not come into the Number of the Months : Lo, let that Night be solitary, let no joyful Voice come therein : Let them curse it who curse the Day, [*when they are ready to be destroyed by the Leviathan : †*] Let the Stars of the Twilight thereof be dark ; let it look for Light, but have none ; neither let it see the Dawning of the Day : Because it shut not up the Doors of my Mother's Womb, nor hid Sorrow from mine Eyes ! Why did I not from the Womb ? Why did I not give up the Ghost when I came out of the Belly ? Why did the Knees prevent me ? Or why the Breasts that I should suck ?— Wherefore is Light given to him that is in Misery, and Life unto the bitter in Soul ?— Why is Light given to a Man whose Way is hid, and whom God hath hedged in ?” And *Chap. vi.*— O that my Grief were thoroughly weighed, and my Calamity laid in the Balances together ! For now it would be heavier than the Sand of the Sea ; therefore my Words are swallowed up :  
For

† The Words in *Hebrew* being *Hantbidim aurpr Leviathan* ; I propose to the Learned, whether this is not most likely to be the meaning. See *Auzanarius, Schindler &c.*



For THE ARROWS of THE ALMIGHTY are WITHIN ME, the Poison whereof drinketh up my Spirit: THE TERRORS of GOD do set themselves in array against me!—O that I might have my Request, and that God would grant me the Thing that I long for! even that it would please God to destroy me; that he would let loose his Hand and cut me off!—Let him not spare! &c.

Are not these the awful Words of an eminently pious Man, even *distracted* with the TERRORS of GOD? No wonder then he says in Chap. xxxi. 23;  *Destruction from GOD was a TERROR to me: and by Reason of HIS HIGHNESS, I could not endure.* O! with the infinite GOD, is most terrible Majesty indeed, as *Elihu* represents in Chap. xxxvii. 22. And one Beam of angry Majesty, flashing with full Power from Him, is enough to terrify, distract and even destroy the strongest Man, yea the mightiest Angel.

Such Words as those of *Job*, were they uttered in the undisturbed Exercise of his Understanding, would be dreadfully vain, profane, shocking and highly dishonourable to the glorious Holiness of God. But the gracious God seeing the Anguish of his Heart, the Tumult of his Spirits, and the great Disorder of his Mind, indulgently overlooks them as if they were never uttered. For when *Job* had confessed his Fault to God, had abhorred himself, and repented in Dust and Ashes, in Chap. xlii. 1, — 6, we read in the two following Verses—*The Lord said to ELIPHAZ — My Wrath is kindled against Thee, and against thy two Friends: for ye have not spoken of me the Thing that is right as my Servant Job hath: therefore take to you now seven Bullocks, and seven Rams, and go to my Servant Job, & offer up for your selves a Burnt-offering; and my Servant Job shall pray for you, for Him will I accept: lest I deal with you after your Folly, in that*

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*ye have not spoken of me the Thing that was right, as my Servant Job hath.*

Behold the *awful Strictness* and *tender Mercies* of God together.—His *awful Strictness*, in resenting the wrong Assertions of *Job's* three Friends—and his *tender Mercies*, in kindly passing over all *Job's* distempered Speeches, saying nothing about them; and only observing the Doctrines wherein *his Servant Job* (whom he delights to call *my Servant Job*, four Times over) had *rightly spoke of GOD* in his Times of Trouble.

But to return to the distressed Condition of *Heman*—We are now in the

III<sup>d</sup> Place, To consider the *Causes* thereof in the Hands of *GOD*.

I said—the *Causes* thereof in the Hands of *GOD*. For as there must be Causes of this deplorable Condition; whatever they were, He created them for their terrible Effects, He gave them their Efficacy, supported and over-ruled them; He acted in and ordered them, either by Influence or Permission, for this awful Purpose. And tho' they are to us innumerable, yet may be ranked under the following Heads; wherein I shall chiefly consider the *Causes* of his *spiritual Troubles* and *distressing Terrors*.—

1. Some of them may be called *moral Causes*; and were such as these—

This pious Person had not only a rational Soul, and was an intellectual and moral Agent, and by the Remains of the Light of Nature, might discover something of *GOD* and his Perfections, Will, Providence and future Judgment; but he was also born, bro't up, and lived in the Light of *Revelation*. He was inform'd of all contained in the *holy Scriptures* from the *Creation* of the Earth to the *Reign of David*, which was near *Three Thousand Years*. He had sufficient  
and

and convictive Evidence of this Revelation, and both understood and believed it.

He viewed God as the Creator, Upholder, absolute Proprietor and Lord of Heaven and Earth, and every Thing therein : He view'd Him in his absolute and perpetual Omnipresence, Omniscience, Wisdom, Holiness, Justice, Goodness, Truth, Power and Providence : He view'd Him in his wise, righteous, good & holy Laws and Declarations ; in his sacred Covenants, Promises and Threatnings ; in his perfect and perpetual Observation of us now, in his future Judgment, and eternal Rewards & Punishments : He view'd Him in all his terrible Dealings—Dooming all Nations in all Ages to innumerable and dreadful Miseries and *Death* for the first Transgression, with the awful and continual Executions of this dreadful Sentence on them both Elder and Younger in all Ages ever since : He view'd Him in his drowning innumerable Millions of Men, Women and Children in the *universal Deluge* ; destroying *Sodom* and *Gomorrhah*, *Admah* and *Zeboim*, with all their Children by tempestuous Showers of Fire & Brimstone ; and Multitudes of others by Wars, Famines, Plagues, Inundations, Earthquakes, &c.

In short, He view'd the Extensiveness, the Spirituality and the Strictness of the Law of God : He knew that dreadful Sentence in *Deut. xxvii. 26*, which he doubtless understood as the Apostle since explain'd it in *Gal. iii. 10* ; *Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them* : He view'd and compar'd himself with this perfect Law : and from all these Views was led to see the Glory of God and his own exceeding Vileness, Guiltiness and awful Danger ; — to see the Agency, the glorious Holiness and Dreadfulness of God in all the Expressions of his Indignation, in all his Threatnings and in all his Judgments ; and thence to be greatly troubled.



troubled. So Heman's pious Companion *Asaph* said, *Psal.* lxxvii. 3; *I remembred GOD, and was troubled, I complained, and my Spirit was overwhelmed.*

And these seem to be the chief *moral* Causes of those *Terrors* he endured of a *spiritual Nature*.

2. Some of the Causes of his Distress might in the Hands of God be even *material*. And they might be such as these—

Besides the various and disordered Elements without him, the various hurtful Substances received in him, and their various troublesome Impressions on him; *some unhappy Constitution* of the nervous System or other Parts of his frail Body, either in its primary Formation, or by some after Incident, under the divine Direction, might occasion a great Variety of Disorders, first of the *Body* and then thereby of the *Mind*.

The *mutual Influence* between these two very different Parts of the human Composition, is too mysterious for our present Understanding: But that they have such a mutual Influence on each other, we most certainly know by universal and perpetual Experience. Disturb'd Ideas in the *Mind* surprizingly disturb the *Body*; and Disorders in the *Body* as strangely affect and disturb the *Mind*: tho' the immediate Cause of this I can resolve into nothing else but the continual Agency of God within us, according to particular Rules his consummate Wisdom has prescribed.

But the *System* of the *Nerves*, all deriving from the Brain, seem to be the immediate Seat of the *Soul*, and its immediate Instruments both of Motion and Sensation in us. And the Configuration, Habit, or Tenor of the nervous Strings or Vessels might put all the *Fluids* into great Disorders; render some *too slow*, and others *too precipitate* in their Motions; and those nervous Strings or Vessels, whose Office 'tis to quicken the *Former*, might in their Constitution or Habit be too weak

to quicken them; and those nervous Strings or Vessels whose Office 'tis to restrain the *Latter*, might in these Constitution or Habit be too weak to restrain them: the Consequence of which would be great Disorders, first of the *Body*, and then thereby of the *Mind*; which all the Skill of Man might be utterly unable to remove or moderate, or even his Penetration to understand.

There are also innumerable *outward Things*, which in the Hand of God, have a natural Tendency to strike and trouble, to worry and perplex the *Mind*; and thereby produce great Disorders in the *Body*; which reverberate on the *Mind* again with greater Force and Violence. The very Powers of Reasoning, judging or thinking regularly, may be much impaired and interrupted, the Imagination wild and in great Confusion: and none but GOD, or at least his mighty *Angels* by his Order, may be able to reduce or govern them.

3. Some of the Causes of his Distress, in the Hand of God and by his holy Permission, might be even *Diabolical*.

The inspired Scriptures plainly represent Multitudes of *fallen Angels*, Enemies to the Glory of God, and to the Good of Men, as going about continually seeking and endeavouring, by all Sorts of Temptations, alluring, flattering, misrepresenting, frightening, to mislead, worry, vex and utterly destroy us. They are full of perpetual Malice, exceeding knowing, subtil, powerful, active, unwearied, and never resting. When they are by God permitted, they have Multitudes of subtil Suggestions, to lead us into wrong, hurtful and disturbing Views both of God, our Selves and Others; to raise our Passions and Perplexities, prevent our regular Ways of thinking, hinder us from exercising present Graces, and from attending present Duties; and

to lead us into Error, Folly, Sin, and so to dreadful Darknes and Confusion; yea Distraction.

: And these wicked Spirits are so numerous, that in the Time of Christ on Earth, when there were such a Multitude of Nations, they could spare a *Legion*, which was then among the *Romans* at least *Twelve Hundred*, to worry one poor Man; *Mark v.* and *Luke viii.*

But then all these subtil and mighty Agents are perpetually in the Hands of GOD, yea in the Hands of the SON of GOD. He sustains their very Substances and Powers in Being: and in the very Nature of Things, they must therefore be ever absolutely subject to his Controul and Government: He has them ever therefore in his mighty Chain; and lets them go no further than he pleases. And yet 'tis terrible to see and think how far the sovereign God permits them to tempt, mislead and worry, even his dearest Children.

They tempted and deceived *Eve* in her State of Innocence, & dreadfully succeeded. They grievously afflicted the upright *Job*. They tempted and prevailed on *David*. They were lying Spirits in the *Prophets* of *Israel*. They stood at the Right Hand of *Joshua*, the high Priest, to resist him. They earnestly desired to sift, or to toss and shake by Temptations, the Apostle *Peter*, as Wheat is tossed and shaken in a Sieve. † They like *Thorns in the Flesh* most pungently buffeted the Apostle *Paul*. They encountered the *Saints* at *Ephesus* with their *Wiles* and *fery Darts*. Yea for *forty Days and Nights together*, they were permitted in a dreadful Manner to tempt and worry the Man *CHRIST JESUS* in a solitary Wilderness, on the Top of a Pinnacle of the Temple, and of an exceeding high Mountain, without any humane Help or Company. And 'tis highly probable, that in the mysterious Depths of Wisdom, they were permitted to worry *Heman*, † *Whitby*.



man, even from his Youthful Days to his advanced Age. They might worry him both by horrible Temptations and Suggestions, and then by setting the Terrors of God before his Mind, even to Distraction. They might pervert every Scripture which otherwise would minister Encouragement and Comfort; represent Sin as Duty, and Duty as Sin; and give such horrible and shocking Ideas of God and of himself; and then such terrible Ideas of the Holiness and Majesty of God again, as he could not tell how to bear, and yet hold him under them, till they in a great Degree distracted him.

4. & lastly. Even *GOD himself* might by his *immediate* as well as *mediate* Influence, be the Cause of his extraordinary Distress and Terrors.

For *GOD himself* is represented as *striking, smiting and afflicting* both the *Body and Soul* of the *Man CHRIST JESUS*, yea *putting him to Grief and bruising him to Death* when he stood in the Room of Sinners, *Isai. liii.* And all the Saints in Scripture rightly ascribe their Afflictions, either in an *immediate* or *mediate* Manner, to Him.

So *Job* seems to ascribe his chief Affliction to his *immediate* Influence, *Chap. vii.* 'Thou settest a Watch over me?—Thou scarest me with Dreams, and terrifiest me with Visions; so that my Soul chuseth Strangling and Death rather than Life.—How long wilt thou not depart from me, nor let me alone [even for so short a Time] till I swallow down my Spittle.—Why hast thou set me as a Mark against Thee? so that I am a Burthen to myself?' *Chap. ix.* 'He breaketh me with a Tempest, and multiplieth my Wounds without Cause: He will not suffer me to take my Breath, but filleth me with Bitterness.' And *Chap. x.* 'I am full of Confusion—My Affliction encreaseth: Thou huntest me as a fierce Lion; and again, Thou shewest thy self marvellous upon me: Thou renew-

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est thy Witnesses against me, and increasest thine Indignation upon me.

So Moses — Psal. xc. 7, 8; “ *We are consumed by thine Anger, & by thy Wrath are we troubled: Thou hast set our Iniquities before Thee, our secret Sins in the Light of thy Countenance.*” So David — Psal. xxxviii. 2; “ *Thine Arrows stick fast in me, and thy Hand presseth me sore.*” So Asaph, again — Psal. lxxvii. 4; “ *Thou holdest mine Eyes waking: I am so troubled, that I cannot speak.*” So Heman again — ver. 7, before our Text; “ *Thy Wrath lieth hard upon me, and Thou hast afflicted me with all thy Waves.*” And so Jeremiah — Lam. iii. 1, — 18. “ *I am the Man that hath seen Affliction by the Rod of thy Wrath: He hath led me and brought me into Darkness &c.*”

But our

IV. and last General Head, is briefly to suggest *some* of the *Reasons* of this divine and mysterious Dispensation.

The pious *Asaph*, who stood at *Heman's* Right Hand, as *Ethan* at his Left, when singing before the Ark, and in the Tabernacle, was not only well acquainted with the afflicted Case of his Companion *Heman*; but was also *much* in the *same Condition*, and for a while much perplexed with this mysterious Dispensation: ’till at length he went into the Sanctuary; and There he saw *some* of the *Reasons* to his entire Satisfaction; as he plainly tells us in the *seventy third Psalm*.

And I shall here briefly hint not only *Those*, but by the Light of Revelation *some others* also.

The *First* might be to give to him, and by him to others, more reverential Apprehensions of the *Being* and *Nature* of *GOD*; of his glorious Perfections, Providence and Word; of his Authority and Laws; of his Promises and Threatnings, of his faithful Fulfilment of them; and of his  
adorable

adorable Sovereignty and Majesty; to make them more afraid of Hypocrisy, Formality and trifling with him; and to excite & keep alive their more solemn & constant Awe of his continual Presence & the future Judgment.

*Another Reason* may be to show the exceeding evil *Nature* and mischievous *Influence* and *Consequence* of *Sin*, the fruitful Source of all Darkness, Horror, Affliction and Distress, with the terrible Resentment of GOD against it: that he is infinitely displeased with it, even in his dearest People; yea, when it lay on the *Body* and *Soul* of the *Man* CHRIST JESUS by *Imputation*, or by *Substitution* only.

*Another Reason* may be to show, that tho' he pardons and dearly loves, yet in the present State, he grievously chastises; that all deserve the like Affliction, are alike exposed to it, and are entirely obliged to the sovereign Will of God, that they are not constantly enduring the same Distresses; and so excite their greater Thankfulness to their divine Preserver.

*Another Reason* might be, to excite in *Heman* and others, a greater Hatred of *Sin*, Alienation from it, Enmity to it; Solicitude for Purification, Pardon, the Favour of God in Christ, with the holy, sensible and happy Manifestation and Influence thereof.

*Another Reason* might be to make the *Body* of *Sin* more burthensome to *Heman* and other Saints; and excite their earnest Groanings, Longings, Prayers and Endeavours after progressive & compleat Deliverance.

*Another Reason* may be, to damp and weaken their carnal Appetites, and the alluring Influence of the *World* about them; which otherwise might have a vastly more powerful, dangerous, prevailing and unhappy Efficacy on them.

*Another Reason* may be, to lead them into clearer, stronger and higher Views, both of the Amiability and Happiness of Holiness, of compleat Confor-



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mity to God, of his *special Favour* in Christ, and of the certain *Manifestation* of it.

*Another Reason* may be to make them more experimentally sensible of *their own Weakness & Inability*, both to keep off, to bear, or carry aright under and improve Affliction, resist Temptation, and rule their Hearts and Thoughts; to convince them of *their absolute Dependence* on the Grace and Power of God in Christ; and lead them out to look and seek to Him, and trust in Him for Protection, Light, Conduct, Comfort, Strength, Victory and Safety.

*Another Reason* may be to break and mortify their *Pride*; to give them a deeper Sense of *their own Baseness, Unworthiness, and Guiltiness*; to make & keep them more low and humble; to give them more enlarged Views of their Necessity of the *infinitely free Grace* of God, and *absolutely perfect Righteousness* of Christ as their Mediator and Representative; and lead their Souls to a higher Value for them, a more hearty Acceptance of them, a more earnest laying hold on them, and a more entire trusting in them.

*Another Reason* may be to make *Others* more afraid of *Sin*; to excite the *Impenitent* to speedy and true Repentance; to excite the *Penitent* to a greater Caution as well as clearer Evidence of their own Sincerity.

Or where *impenitent Sinners*, being often reproved and warned, continue set on the Gratification of their sensual and worldly Appetites; *one awful Reason* may be, in the righteous Resentment and Judgment of God, to let them see such awful Instances as these, that they may stumble and fall, renounce all Thoughts of being seriously religious; the *Devil* telling them, and they believing him, that *to be seriously religious is the Way to Trouble and Distraction* — and so indulge themselves in their pleasing Dreams, and give a greater Swing to their licentious Appetites, to the greater  
Glory

Glory of the Justice, Holiness and Power of God, in their aggravated Punishment.

But to be sure, *the Final Reasons* are— that *Earth* may lower and lessen, and *Heaven* rise and greaten in the believing Eyes of these afflicted Souls ;—that they may have higher Views of the Blessedness and Glory of the *World above* ;—that their Affections may more frequently and strongly rise up towards them ;— that they may be much more *quicken'd* in their Labours to secure them and prepare for them ;— that their *Surprize* and *Joy* may be *so much the greater* upon their sudden Entrance ; and that their own exulting Admirations and Praises, with the joyful Praises of all the Saints and Angels *There*, to God the Father, Son and Holy Spirit, may be so much the higher and more transporting : yea by their *justifying* the holy God in their Darkness and Distress, and the *exercise* of *other Graces*, tho' in the present State they see nothing of it, they may yield so much the *greater Glory* to Him ; and their most grievous Trials may work out after all a far more exceeding & eternal Weight of Glory to themselves hereafter, as well as a greater Glory to his own Perfections.

And *whatever other Reasons* there may be of this mysterious Dispensation, *they and others* shall clearly see in the *Light of Heaven* ; where the SON of GOD who opens the *Books* of the divine Contrivances, will show successively to all the happy Multitudes about Him, the consummate Wisdom of all his Works, to their perfect Satisfaction, and their highest Wonder and Joy for ever.

And thus have we taken a transient View of *the distressed Case of Heman*, and of many other pious Persons, in the like Condition.

We now come to some IMPROVEMENT.

And

And,

1. Here we see in *Heman* a remarkable Instance of the adorable *Sovereignty* of GOD in his mysterious Dispensations towards a Person of Piety, yea of eminent Piety.

By *Sovereignty* I do not mean such a *Sovereignty* as is against the Glory either of his Wisdom, Justice, Honesty, Truth, Goodness, or any of the Divine Perfections in the winding up of all his Dispensations: For this is utterly inconsistent and impossible: but such a *Sovereignty* as does not make our proportionable Deservings the Rule of his Dispensations towards us in the present State; (which was the grand Mistake of *Job's Three Friends*) but may order more grievous Trials for holy Persons than for Others; yea for Persons of higher Degrees of Holiness than lower; tho' not more grievous than they all deserve: for in the midst of all, the whole World must own, He in the present State afflicts them inconceivably less than their Sins deserve.

2. Here we see that Piety is no Security from a constant Series of Affliction in the present State, nor from the terrible Apprehensions of GOD, even to Distraction: and they may in the Depths of the divine Wisdom be made subservient both to his greater Glory, and their greater Benefit hereafter.

3. Then we may by no Means suppose that such as have been thus afflicted and distressed, were not truly pious, or less pious than others, or were guilty of greater Sins than others, or deserved thus to be treated more than others.

4. Then there is no just Reason for any to be stumbled or discouraged from being seriously Religious, on the Account of such mysterious Dispensations in the present State towards some particular Persons who are accounted Pious. For we must always take both the present and the future State into our extensive Prospect:



peet: And the absolutely good, wise and faithful God has *their eternal Interest* in his universal View; and in his most grievous Dispensations to them *here*, (as when he calls *his Martyrs* to the glowing Fire) he orders all in *Faithfulness* and *Kindness* for their greater Glory and Blessedness for ever. In Heaven He'll give an over-full Reward for all: and, as *his most beloved SON*, so with Him, *they shall also see of the Travail of their Souls*, to *their eternal Joy and Satisfaction*.

5. Let *those* who are concern'd for Others in the like Distress with Heman, yet, for their Consolation, observe the like Sparklings out of Grace; especially their high Value for the Favour of God in Christ, and Conformity to Him, their earnest Wishes for the Light of his Countenance, their preferring it above all the World, their being burthened with the Body and Power of Sin within them, their groaning for Deliverance, their crying out of their monstrous Vileness, their condemning Sense of their own utter Unworthiness and Guiltiness, their being greatly shock'd with the horrible Suggestions and Temptations rising in them, imagining that none were ever in their deplorable Case &c.—which are the Sparklings out of Grace in the midst of all their Darknes and Distresses.

6. Let *those* who are in the like Condition, endeavour to consider themselves as in the Case of Heman, and do as He towards their Deliverance. Under all their long Afflictions, Prayers, Denials, Temptations, and the Terrors of God distracting them: Let them behold him still as the God of their Salvation, and persevere in looking to him, crying before him, and waiting on him, till he comes and saves them—till he rescues them from this Body and World of Darknes, Sin and Trouble; and ushers their departing Spirits into a State and World of surprizing Light and Glory, and of perfect Holiness and Blessedness.

7. and

7. and lastly, Let us all endeavour to make a due *Improvement* of all the like *Instances* among us ; and in particular of that *worthy Person* of our Communion, whose Remains with Mixtures both of Grief and Consolation, we the last Week attended to the Grave.

You know, He was born of godly Parents. || His *Father* one of the most amiable Men, for Sweetness, Innocence and Pleasancy of Temper and Conversation ; Sincerity, and Openess of Heart ; Beneficence, a Publick Spirit, Activity and Delight in doing Good, as I ever saw. His pious *Mother* being elder Daughter to the Reverend and excellent Mr. *Danforth* of *Roxbury*, by a Daughter of the Reverend and famous Mr. *Wilson*, the first Minister of *Boston*. So that by the Mother he descended from two Families eminent for Piety in our *New-English Israel*.

By the lively Instructions and Examples of his *Father, Mother, and Mother's* extraordinary pious *Mother*, who all happily liv'd together, He from his Childhood received strong Impressions of Religion ; and by our elderly People, has been observed to have feared the Lord, like *Obadiab*, from his Youth.

When *Young*, he was uncommonly tho'tful & concerned about the Affairs of his Soul and Eternity ; His Concern has been deep and constant, and often so great, that he was ready to sink into Discouragement ; and thro' the afflicting Sense of the Corruption of his Nature, could enjoy but little Comfort.

He was greatly afraid of being deceived about the State of his immortal Soul ; as he justly apprehended that agreeable to our kind Saviour's Warning, *the Gate is strait, and the Way narrow that leadeth to eternal Life*, that *there are very few who find and enter them*, that the most of those who live in the Light of the Gospel, are going on in an *easy Way*, and deceive them-

|| Born at *Boston*, in Nov. 1695.

themselves to their eternal Ruin. And he has chiefly followed the Lord in the Dark, but persevered to follow Him. .

His *Conscience* seem'd *exceeding tender*: and from its great Tenderness, and Fear of offending God, was inclined to be more than ordinary *scrupulous*. Tho' a Disposition to be afraid of judging and doing Wrong and so to hesitate about Matters of apprehended Moment in his natural Temper, might much promote this Scrupulosity: and when he justly came to apprehend that all Matters of *Sin* and *Duty* were Matters of *Moment*, his scrupulous Temper would naturally operate in his gracious Fear of sinning. And this scrupulous Fear of his a long while hinder'd him from coming to the *Lord's Table*; till at length he came to be so irresistibly impressed with a Sense of his indispensable Duty, that he determined to come, and there cast himself at the Feet of Christ, striving to yield Obedience to him, tho' there he should perish. He tho't it was better perishing in a Way of *striving* to obey him, than in neglecting it; and that in a way of *striving* he was more likely to be accepted, helped and saved.

He dearly loved the *ancient People, Principles* and *Ways* of *New-England*: tho' he was grieved to find some of our *Fore-fathers* so severe on the *Quakers* in *ancient Times*, especially in two of the *five New-England Governments*. Excepting these grievous Severities, thro' mistaken Zeal in that Particular; he admir'd the *Fathers* of this Country as some of the most Pious and excellent Set of Men that were ever form'd into a Body Politick: and he greatly lamented the Degeneracy of their Successors, in the Power and Practice Godliness.

He early join'd to a *Society of Youths* in a *Private Meeting* to promote vital Piety among them. The Eyes of good People were turned to him; and as he



grew in Years, he increased in their Esteem, and answered their Expectations.

In his *Commercial Dealings*, he was fair and upright: In his *Conversation*, free, pleasant, open, innocent and friendly; forward to confess his own Faults; and when in a free Manner he mentioned the Misconduct of others, it was clearly without Ill-will or Gaul, but with *Fulness of Candor* to their Persons and Intentions.

As he was of a *Publick Spirit*, and lov'd the *Town*, they greatly affected Him — Chose him one of their *Select-Men* to take Care of their Interests, in 1731; and so for *four Years* running — then in 1735, an *Overseer of their Poor*, for *four Years* more — and then in 1739, their *Representative* in the *General Court* of the *Province* for *four Years* more — and would fain have continued to chuse him in that important Trust: But he found the weighty Care of his Country in so Publick a Place too heavy for his tender Heart and Constitution, entreated them not to chuse him again, and could not be perswaded to bear it longer; tho' in the happy Company of his most agreeable Brother-in-Law the late Hon. *Thomas Cushing, Esq;* a Fellow-Member with him, for whom He as well as many others had a very high Esteem and very dear Affection; and tho' in the fairest Way of the highest Honours his Country could raise him to. But preferring the quieter Office of *taking Care of the Poor*, the Town continued him therein from his *first Election*, for *twenty one Years* successively, to the Day of his Death. And in every Office approved himself with Uprightness and Faithfulness.

He greatly loved the *most zealous, searching and awakning Ministers*: and they were always heartily welcome to his House and Table.

He steadily kept up Religion and good Order in his *Family*, both on the *sacred Sabbaths* and *other Days*.

In

In perfect Harmony with his virtuous *Consort*, trained up his *Children* in the Nurture and Admonition of the Lord. Among the Rest — *That most hopeful Youth* his eldest Son of his own Name, whom he had bro't up to Learning for Publick Service, and proved one of the most ingenious and pious Youths this Country ever bred : but on *Aug. 18. 1746*, was, to the exceeding Grief of his *Parents*, and the great Loss and Sorrow of *Others*, snatched from us by a violent Fever, in the 23d Year of his Age. Whose Death fell so much the heavier on his distressed *Father* by Reason of his tender Constitution, and the grievous Loss of his dear Brother *Cushing* on *April 11*, preceeding : And both these Losses made his Wounds of Grief so deep, that he never seem'd to recover wholly from them.

But all who intimately knew him, could not but apprehend he maintained a close Walk with God continually. And yet he saw so much Deficiency and Corruption in himself, and was so dreadfully worried with horrible *Suggestions* and *Temptations* ; that tho' he feared the Lord, yet he almost always walked in *Darkness* & could see no *Light* — was like *Heman* much afflicted with Soul-Perplexities, even from his Youth ; and as he advanc'd in Age they seem'd, especially of late, to grow, till the *Terrors of GOD* at Times in some Degree distracted him.

O how often have I heard him cry out in a most dolorous Manner, thro' horrible *Suggestions* and *Temptations* concerning *The Holy God*, as with Solemnity he would always call him. As *David* he might say to GOD, & tis likely many Times hath said as in *Psal. xxxii.*  
3, 4. *My Bones wax old thro' my Roaring all the Day long : For Day and Night thy Hand is heavy upon me : My Moisture is turned into the Drought of Summer.* Or as in *Psal. xxxviii. 8. I am feeble and*

*fore broken: I have roared by Reason of the Disquietness of my Heart.*

Yet in all his distracting Darknes he ever justified the HOLY GOD: He continually expres'd his reverential *Apprehensions* of him: and even while his intellectual Powers were so greatly clouded and disordered, we could hear no *Murmurings* against him, but earnest *Cryings* to him thro' Christ for Mercy, while he condemned himself as utterly unworthy of it. His *Complaints* were only of the horrible *Suggestions* of Satan against the blessed GOD, and the vile *Corruptions* of his own Heart, with distressing *Fears* of yielding to those *Suggestions*, and of sinning even in the *smallest Matters*.

A few Days before he died, he seem'd in a great Measure to be relieved of them, and to grow more compos'd and quiet. But as Death approached, his Intellectuals failed, and hindered us from knowing his final Sentiments. Yet we cannot but be fully perswaded, that his departing Spirit, with Amazement on a sudden opened into glorious Light and Holiness, and Liberty, and Joy and Blessedness.

O let the bereaved *Widow* repair to her REDEEMER, as her All-sufficient and ever-living Husband. Let the *Children* ever remember his Prayers, his Graces, his Instructions, and Advices; and chuse his God for theirs, for the Guide of their Youth and their everlasting Father, as he earnestly exhorted them, and always serve him, and never forsake him. May they rise up in the Room of their *Earthly Father*, and strive to make good his Ground, make their Mother's Heart rejoyce, and stand by the People and Cause of Christ in their Day. And now this earthen Cistern of Creature Comforts is broken to Pieces; let the surviving *Sister* live more than ever on the ever-full and overflowing Fountain of living Waters.

And to Conclude—

Let



Let us all constantly remember we are hastily passing after Him: We shall soon get into *Eternity*; and all these earthly Shows will be quickly over, and vanish from our Sight for ever: While we view them they are changing, and we are hastily changing with them. Yea in a little while many among you will see your decaying *Ministers*, your worthy *Deacons*, your honourable *Magistrates*, and other aged Persons, both Men and Women, gone from the Places where you view them: Yea many of the *middle aged* and *younger* will be vanish'd also; and the *Appearance* of this *Assembly*, will soon be greatly changed.

O! that we may live in the *constant Views* of That vast *ETERNITY*, we are designed for and hastening to! and then the *Gayeties* of Life will be Trifles, like the Toys of Children, in our Eyes; and *Time* will be chiefly valued as a most precious Opportunity for making sure of a *happy ETERNITY*. O that *This* may be our *chiefest Care*! Let us never rest till our *Judgments*, our *Taste*, our *Natures* are renewed; till we clearly see the *World* is not our Happiness; and that the *glorious GOD* as he appears in *CHRIST*, is the only suitable and satisfying Portion for us; till we have heartily embraced the *SAVIOUR* in all his Offices and for all his Benefits: And let us labour constantly to live *upon* Him, and live *unto* Him—deny ourselves, take up our Cross and follow Him—yea seek him, tho' in the Dark, and never give over, till we on a sudden find our selves wondrously changed into his exalted Likeness, and transported to his Presence in the World above; where, in the blessed Company of all our departed, dear, believing Friends, now waiting for us, there are glorious Purity, Light and Visions, and Fulness of Joys for ever. AMEN.

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By another Hand.

*Boston, April 15th 1756.*

**A**fter several Weeks Languishment died on the 10th, and this Day was decently inter'd, Mr. EDWARD BROMFIELD, an eminent Merchant in this Place.---His Ancestors, were among the distinguish'd Worthies of NEW-ENGLAND, whose Names will appear in Characters of Honour, in the *Annals* of our Church & State.---The Grace of God took early Possession of his Heart, and under its happy Influence, he devoted those Years to the Service of Heaven, which are too generally spent in the Vanities of Life.--- The Town of BOSTON, his native Place, observ'd his Accomplishments, and call'd him to fill some of their most important Places of Trust: All which he discharg'd, with great Honour to himself, and Advantage to the Publick.--- In the House of Representatives, he appear'd the firm, uncorrupted Patriot; careful to assert the just Prerogative of the Crown, and to defend the invaluable Liberties of the People. He has been constantly chosen, for many Years, one of the Select-Men of the Town, and an Overseer of the Poor: which honourable Offices he executed with great Fidelity -- to universal Approbation. Attentive to the Complaints of the indigent,---diligent to maintain the good Order and publick Vertue of the Inhabitants.---Firmly attach'd to the RELIGION OF JESUS, he received its sublimest Mysteries, with the humblest Reverence---obeyed its Precepts with uniform Exactness---cherish'd its Ministers with affectionate tenderness--- and sought its Advancement with unremitting Assiduity. ---  
The zealous for the Doctrine & Constitution of the Churches of

OF NEW-ENGLAND; yet with a truly catholic Charity he embraced good Men of every Denomination: Tho' strict to the highest Degree in his own Conduct; he made the most charitable Allowance for the Infirmities of others--- In his Domestic Relations, he was a shining Example of every Christian Vertue. An affectionate *Husband*---a tender *Father*---an indulgent *Master*. His House was a little CHURCH, where every Thing [that had the Appearance of Vice was resolutely banish'd; the Exercises of Devotion were regularly perform'd; the Religion of the Sabbath strictly observ'd: He took a conscientious Care to promote the temporal, as well as spiritual Welfare, of all committed to his Charge.--- His Constitution was naturally tender; the Infirmities of his Body, sometimes clouded the Serenity of his Mind, and indispos'd him for those spiritual Joys, which many Christians of lower Attainments happily experience. But under his growing Disorders, he always maintain'd a devout and reverential *Subjection to the Father of Spirits*---an entire Dependence on the Merits of our divine Redeemer---and was above all Things solicitous, that he might glorify God in LIFE and DEATH.--- His Removal is a great Loss to his Friends---his Family---and the Publick. But to him, we have the highest Reason to believe---*The Day of his Death was better than the Day of his Birth.*

CORRECTIONS.				
Page.	Paragraph.	Line.	For	Read
7	2	3-4	<i>casteth</i>	<i>Casting</i>
23	4	4	<i>senbfile</i>	<i>sensible</i>
26	2	2-3	<i>Honefs</i>	<i>Holiness</i>



